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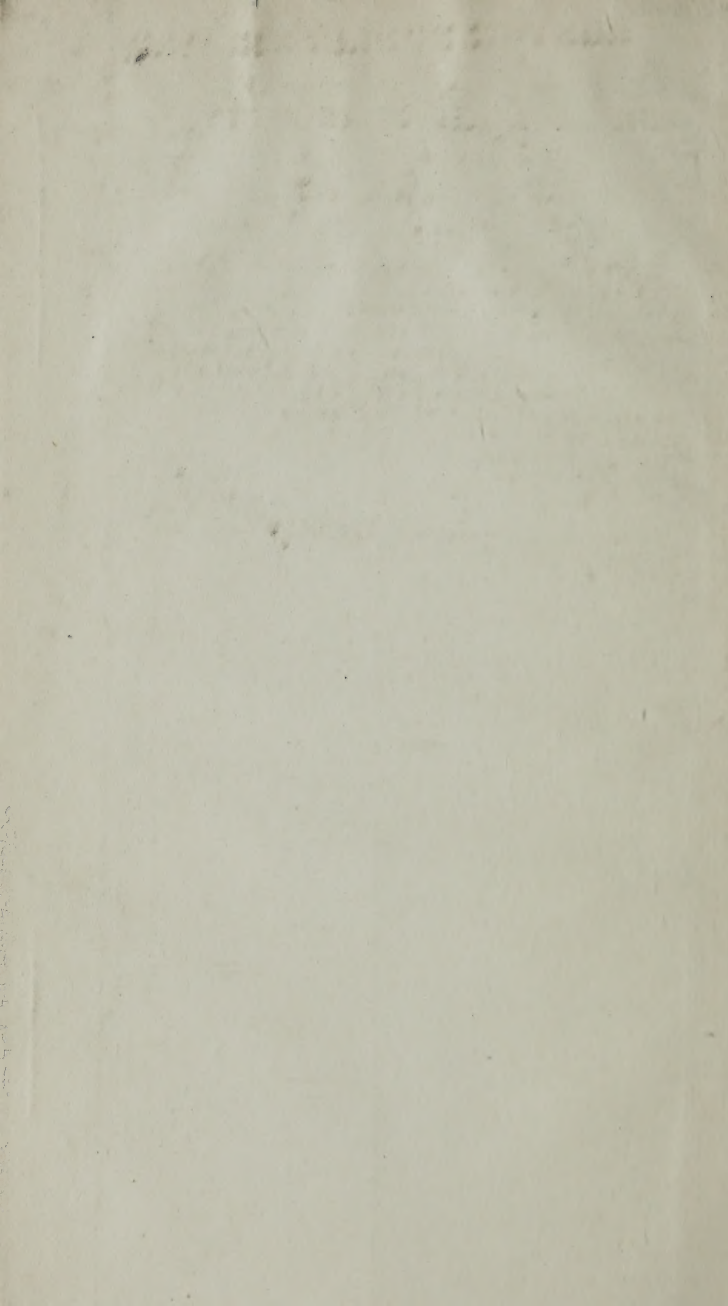
William Lloyd Garrison

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Wm Lloyd Garrison

THE
REPORT OF THE SPEECHES
MADE IN LONDON

G. J.

DELIVERED AT THE SOIREE IN HONOUR OF

GEORGE THOMPSON, ESQ.

4265-144

IN THE RENFREWSHIRE TONTINE INN, PAISLEY,

ON THE EVENING OF WEDNESDAY, 25TH JAN. 1837.

WITH

AN APPENDIX,

CONTAINING A REMONSTRANCE ON THE SUBJECT OF
SLAVERY, BY THE PAISLEY EMANCIPATION SOCIETY.

SOLD BY

ALEX. GARDNER, AND G. CUTHBERTSON, PAISLEY;

AND

G. GALLIE, AND W. SMEAL, GLASGOW.

W. H. Brown, Glasgow, 1849
J. H. Brown, Glasgow, 1849
Sup. No. 9 in 7589a.55

REPORT OF THE SPEECHES

AT THE

Soiree in Honour of George Thompson, Esq.

THE Soiree in honour of GEORGE THOMPSON, Esq. the distinguished advocate of Universal Emancipation, was held in the large Hall of the Renfrewshire Tontine Inn, on the evening of Wednesday, the 25th January: the Rev. Mr. BOYD, of the United Secession Congregation, George Street, in the Chair.

The Rev. Dr. Burns, Rev. Mr. Brewster, Rev. Mr. Banks, and Rev. Mr. Salmon, were prevented, by indisposition, from attending. Prior engagements prevented Rev. Dr. Thomson and other Rev. gentlemen from being present. On the Platform were Rev. Mr. Somerville, Dumbarton; Rev. Mr. Garret, late Missionary in Gibraltar; Rev. Messrs. Cairns and Talbot; John Hart, Esq.; Treasurer Dunlop; Thomas Callender, Esq.; Provost Hardie, &c. &c.

When Mr. Thompson entered the room, along with the Chairman and the other gentlemen, he was warmly greeted by the numerous and respectable audience. After a blessing had been asked by the Rev. Mr. Garret, the Company partook of an excellent repast of Tea and the usual accompaniments. The Rev. Mr. Somerville returned thanks.

The Rev. Mr. Boyd rose and addressed the Meeting as follows.—Ladies and Gentlemen, It is, I assure you, with feelings both of regret and of pleasure, that I rise up to address you on the present occasion:—of regret, that some of my seniors, who have more years and larger experience than I have, did not occupy the chair at this meeting, which, I am sure, I will but imperfectly fill, and but inefficiently discharge the duties that have, by the kind partiality of your Committee, devolved on me. I have great pleasure, however, in presiding at a Meeting, the object of which I can so heartily approve of; for no man can more thoroughly detest and abominate the unjust, inhuman, and unscriptural system of slavery, both root and branch, than I do; or feel warmer and more affectionate gratitude to the respected individual on my right, whom a kind Providence has enabled so nobly, so fearlessly, and so truthfully, to denounce the accursed evil, and to advocate, with so much eloquence and sympathy, the claims of the injured and oppressed. I may also state, that I was peculiarly gratified when it was first mentioned to me that the young men connected with the Temperance Societies in Paisley had agreed to unite in a Soiree in honour of Mr. Thompson—that the Committees of the old Temperance Society, and the supporters of the more recent Tee-total Institutions, were willing, for this night at least, to come together, and, like the North American Indians of other days, bury the hatchet of their mutual differences, smoke together the calumet of peace, and agree to give to their distinguished guest the cup of warm and joyous hospitality. And I hardly need, I should think, my friends, explain to you the reasons that have influenced us in getting up this tribute of respect. There are, I should suppose, but few here, who are ignorant of Mr. Thompson's bright, and honourable, and successful career, since he first took the field against that enormous system which insults God, degrades man, and reduces immortal beings to the level of the brutes. Since he

first stood forth as the asserter and defender of the inalienable right of the slave to equal liberty with the freeman, and denounced, in strains of stirring eloquence, that fiendish cupidity which could lead one man to traffic in the flesh, the blood, the happiness and the life of his fellow. You all know how Mr. Thompson roused the attention of the British people to the subject of West Indian Slavery, until at last the Parliament of the United Kingdom, in obedience to the demands of the country, excited chiefly by Mr. Thompson's labours, decreed, that in our Colonial possessions, slavery must for ever cease. This, however, was but a partial conquest for the principles which Mr. Thompson avowed and advocated. His generous spirit could not rest satisfied with any achievement short of the utter extermination of the whole system of slavery. As long as one slave was manacled and oppressed, and as long as one human tyrant dared to traffic in the image of his maker, Mr. Thompson could not but defend the one, and pour his eloquent reproof and condemnation upon the other. The triumph of the emancipation cause in this country only nerved him on to greater, to more glorious, and more self-denied exertions. He knew that across the deep Atlantic, in the bosom of the New World, there were kindred spirits to his own, fighting in the ranks of freedom, and seeking to obtain liberty to the oppressed, and deliverance to the captive. His heart longed and burned to be a sharer in their conflicts, and, like them, to lift his voice in remonstrance and appeal to Christian America, on behalf of her coloured, but degraded population. Across the blue waters he went, in accordance with pressing invitations received from the American Abolitionists; and undeterred by the scorn, and calumny, and persecution, and cruelty that darkened around and before him, he travelled from city to city, and from State to State, reproving, convincing, and delighting the people of that land. Every exertion was made to thwart and oppose him; even personal violence was repeatedly threatened and attempted; and yet, so wonderful and universal was the attention and excitement which his labours in America produced, that the slave-holding, and slave-breeding President of the United States, thought it necessary, in his message to the Senate, to denounce "the foreigner," as he called him, who had dared to come and interfere with the domestic institutions of the country. But instead of blaming, Andrew Jackson ought rather to have hailed and cheered on that same "foreigner" in his high and holy undertaking. He only wished that America would act upon the fundamental truth so clearly and plainly laid down in the famous Declaration of American Independence, viz. "That all men are created equal. That God hath endowed them with the same inalienable rights, among which are life, liberty, and the pursuit of happiness." This foreigner, I say, only wished to bring back America from the violation to the observance of this just and righteous principle—to purify her from that cankerous abomination that is eating into the core of her national prosperity—and to tear up by the root, and scatter to the winds of heaven, that upas tree of Slavery, which is blighting, by its influence, the administration of justice, the efficiency of Christian discipline, and dishonouring, by its existence, the American church, and senate, and people.

And as to the question of "interference" about which President Jackson and others have complained, I honestly confess that I cannot see the justice of their objections. Every man has a right, not even excepting this foreigner, if he sees his brother wronged, to remonstrate with the offender; and wherever he sees the law of God and the natural privileges of universal humanity trampled on and violated, he has a right to complain, a right to protest, and a right

to demand that the law breaker make restitution, and that the assaulter of the liberties of his brother should abstain. For it was well and truly said by an ancient Roman, "I am a man, and whatever concerns my brethren of mankind concerns me." According to this doctrine of non-interference, the Apostle Paul must, as a foreigner, have been awfully criminal, when, on Mar's hill, with all the glory of Athens extending beneath and before him, he denounced the idolatry of that famous city—an idolatry, I maintain, that was far more intimately interwoven with the institutions of that country, than ever slavery was or can be with the civil or domestic institutions of America. Upon the same principle too, the very gospel itself must be a system of foreign interference. We admit at once that it is, and we glory in the fact of its being so. For wherever it is preached it interferes with and denounces the iniquity of the community, as well as of the individual. It interferes to raise the needy from the dunghill—to wipe away the mourner's tears—to preach deliverance to the captive, and the opening of the prison doors to them that are bound. It proclaims also in every land, and to every people under heaven, that God has made of one blood all nations of men to dwell upon the earth, and that under the gospel dispensation, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," as far as Christian privilege is concerned; "but they are all one in Christ Jesus." (Cheers.)

But on this subject, my friends, I fear I am only wasting your time, and especially, when the honoured gentleman to whom I have referred is here present to explain, and defend himself, and to justify, on sound principles, his "interference" with the Abolition struggle in America. Permit me just to add, that as admirers of Mr. Thompson, I am sure we all feel grateful to a gracious Providence, that he has been spared to return home from his transatlantic mission, with untarnished honour; and that although he has been driven from the field, it has not been with disgrace or by defeat, but by circumstances which reflect nothing save dishonour upon the men who, unable to meet his facts, or grapple with his arguments, tried to overcome and to silence him by popular tumult and violence, (great cheering.)

Before concluding, allow me one word, and it is on behalf of the cause which we this night meet to honour in the person of its advocate. As Christians and as freemen, we are bound to do every thing we can to purify the earth from the foul and abominable sin of slavery; and I hope we shall not content ourselves with merely cheering on our interesting guest in his arduous but honourable labours, but that, as far as we are able, we shall assist by our prayers and exertions; and we will not, for I am sure we cannot, rest satisfied until the last link of the chain of bondage is broken—until every shackle shall have fallen from the slave, and he, emancipated and disenthralled, shall stand erect a freeman, possessing not only the blessings of civil liberty, but a partaker also of that spiritual liberty wherewith Christ makes his people free.

During his address, and at the conclusion, he was enthusiastically applauded.

The Chairman introduced to Mr. Thompson and the Meeting, the Committee of the Youth's Temperance Society, who now entered the Room.

Mr. ROBERT EAGLESIM, in their name, then read the following address:—

ADDRESS OF THE PRESIDENT, OFFICE-BEARERS,
AND COMMITTEE OF THE PAISLEY YOUTHS' TEM-
PERANCE SOCIETY, TO GEORGE THOMPSON, ESQ.

Honoured Sir,—We most respectfully embrace this opportunity of expressing our high estimation of your character and talents, and our admiration of your meritorious, and eminently successful labours, in that benevolent and Godlike cause, to which you have devoted the energies of your gifted intellect. To you, in no slight measure, are the Emancipated Slaves of our Colonies indebted for that release from degrading thralldom, which we consider valuable, chiefly as guaranteeing their future elevation to the enjoyment of their natural and inalienable rights.

We desire, Sir, to congratulate you on your safe return to this country, after your visit of justice, benevolence, and love to our trans-atlantic Brethren. We deprecate the ungenerous, tyrannical, and outrageous usage you experienced while in America, and especially the unjust, unchristian demeanour of those who make high pretensions to sanctity and universal benevolence. But we rejoice in your escape from so many perils and dangers, and we would *congratulate* you on the prevalence and increase in America of those enlightened views on the duty of instantly *restoring* the deeply-injured sons of Africa to their long denuded rights, which you so ably, energetically, and with such convincing eloquence advocated. The number of Abolition Societies that have been organized, and which may be regarded as the effects of your indefatigable exertions, and those of your devoted coadjutors, while they evince the success of your labours, must, in your estimation, more than compensate for the toils and dangers, and cruel persecutions to which you were exposed. The rapid increase of Abolition Societies, affords hope that America will awaken from her slumbers, and shake herself free of those irrational and degrading prejudices, and that cold-hearted, unnatural tyranny that constitute the grand national sin, and the foul infamy of that great Republic.

As members of the Temperance Society, we would express our high gratification that we can number you among the most able and eloquent defenders of that cause, the triumph of which we believe is intimately connected with the best interests of our beloved land. While so many have viewed the progress of the Temperance Reformation with indifference, it affords us delight and encouragement to know that your gigantic talents have not unfrequently, and we doubt not with commensurate success, been employed in defence of Temperance Societies.

Accept, Sir, of our congratulations on your recovery from your late indisposition, and of our grateful acknowledgments for the honour you have conferred on us by your presence here to-night. Our earnest prayer is, that you may be preserved in health, and in the vigorous possession of those splendid mental endowments that have been consecrated so efficiently to the interests of suffering humanity; and we hope that you may live to witness the extinction of Slavery in every quarter of the world—a consummation which your labours have done so much to accelerate.

We have the honour to be, Sir,

Most respectfully, yours, &c.

Mr. EAGLESIM handed the address to Dr. RICHMOND, the President of the Society, who presented it to Mr. Thompson, and said, that he had been appointed to present the address which had just been read, in consequence of his official connection with the Committee whose sentiments it expressed, and who now surrounded him for the purpose of testifying how deeply they were

attached to Mr. Thompson, and the cause he advocated. He would remark, as a proof of the general estimation in which Mr. Thompson was held by the public of Paisley, that the address did not emanate from an association having the abolition of slavery as an object in its formation. The members were indeed united for the emancipation of the victims of intemperance, but this was different from the principal topic embraced in the address. It was composed of individuals holding different views of ecclesiastical polity, and belonging to different parties in politics; yet, however promiscuous they might be in these respects, here they are united and unanimous. And differing, as they do, in the subject of their union, they have come spontaneously and cordially to express their high admiration of Mr. Thompson's splendid talents, devoted as these have been to the cause of the persecuted and degraded slave. They had all heard his persuasive eloquence, and seen its effects in sweeping from the British Empire one of the foulest stains that ever disfigured civilized or uncivilized society. They had seen Mr. Thompson assert the right of a citizen of the world, by crossing the Atlantic, and entering the shores of a country hostile to the views which he advocated; and amid scorn and persecution, awakening the attention of the American people to the existence of a monstrous evil which held in derision their boasted freedom, and which, like a worm at the root of a beautiful plant, blighted and destroyed that beneficial, moral influence, which these noble civil and religious institutions would otherwise be calculated to produce. And though he was compelled to leave a country inhospitable only to the coloured man and *his* advocate, still the discussion which he had excited, and which can only end in the speedy destruction of the hideous system of legalized slavery in America, proved beyond a doubt the eminent success of his labours. It was with great pleasure he had the honour of putting into Mr. Thompson's hands the address now read; and he begged most respectfully to assure Mr. Thompson, that it was only want of the necessary time which had prevented the Committee from procuring the signatures of hundreds of the members of the Society. Nay, he was persuaded that all the friends of the Temperance Reformation in Paisley would gladly have availed themselves of such a method of testifying their high esteem for Mr. Thompson, and their cordial sympathy in a cause so much akin to their own as the abolition of slavery, had the opportunity been afforded them.

We are sorry that we cannot furnish a *verbatim* report of Mr. Thompson's speech. The delicate state of that gentleman's health, and his very numerous engagements have prevented him from writing out the *extempore* address delivered by him at the Tontine. We are, however, enabled to present our readers with a pretty faithful outline. The statistics on the subject of intemperance, particularly those which have reference to the United States, will be found to be full of motive and illustration. We commend them to the consideration of every faint-hearted friend of the cause of sobriety and Total Abstinence. We say, "look at America, and cast despondency to the winds: look at America, and anticipate the day when the distilleries of Scotland shall be dismantled and destroyed, and the School House, the Meeting House, and the Manse, shall stand upon their ruins."

Mr. THOMPSON, on presenting himself to the audience, was received with enthusiastic cheers. He observed that though not unfrequently called upon to discharge a duty similar to the one which the kindness of his friends had that night imposed upon him, he nevertheless found himself then, as ever, unable to do justice to the feelings of his heart. Though his bosom glowed with gratitude, yet he

could find no suitable terms in which to express that gratitude. He trusted the officers and members of the Youth's Temperance Society, and his numerous friends around him, would accept of his acknowledgments in few words. He fully appreciated the kindness and confidence of those whom he then addressed. It was not the least pleasing part of the spectacle, to witness on that occasion a delightful amalgamation of politicians of all parties, and Christians of different denominations, and holding very opposite views in ecclesiastical polity, *united* in an expression of attachment to his (Mr. Thompson's) person—*united* in their approbation of his conduct—and *one* in a noble effort to banish from the earth they had so long filled with sorrow, and pollution, and crime, those giant abominations, **INTEMPERANCE and SLAVERY.** (great cheering) With all his heart he wished his youthful friends "God speed." To the advocates of Abolition and Temperance around him, he would say; "to-night, let us renew our vows; to-night, let us gird on our armour with increased courage and resolution. The foes we have to vanquish are the foes of our race—the foes of God. Our duty is to prosecute this cause until the earth shall not sustain a sorrowing slave, nor receive to a dishonoured grave a martyr to inebriety—consumed by the fires of his own kindling." (loud applause.)

If he (Mr. T.) had in any degree succeeded in awakening the British public to the duty of emancipating the Colonial slave, and conferring upon him the dignity and the blessings of a freeman, and a subject of a christian government;—if, more than this, he had diffused additional light on the subject of slavery in other parts of Christendom—and that light had led to sympathy with the fettered millions of North and South America, and to peaceful yet potent efforts for their deliverance,—he was richly rewarded by the reflection that God had deigned to use so insignificant an instrument for the accomplishment of his high and benign purposes, and in the anticipation of still wider triumphs in the field of christian benevolence.

The address which it was his pleasing duty to acknowledge, congratulated him upon his safe return to the country of his birth, after the perils of his transatlantic mission. It was true, he had been exposed to danger. It was true, wicked men had sought to lay violent hands upon him, and silence for ever the voice he had raised in behalf of the slave; but no feeling of hatred or revenge found a resting place in his bosom. He called upon all who heard him to unite with him in prayer and effort for the good of his enemies, persecutors, and slanderers.

The address had noticed in far too approving terms his occasional labours in the cause of temperance. Though differing with his friends in their estimate of his poor services in the cause, he yet cordially agreed with them in their view of its importance, and its intimate connection with the best interests of their native land. Intemperance was at once the stain and scourge of Great Britain. It was the most formidable obstacle to the full developement of our physical and intellectual resources. Throughout the empire, and throughout the world, it was the great auxiliary of war, prostitution, slavery, the slave trade, corruption and bribery. It was the vortex which swallowed up the thousands and millions of Sterling Pounds which should be devoted to the service of God, and the spread of His glory. It claimed kindred with the slavery of the United States—that system of robbery and oppression upon a large scale, by which the bodies and souls of millions were crushed—a system which brought Republican Institutions into contempt, tarnished the reputation of its supporters, and crippled the energies of the magnificent and matchless nation in whose borders it was suffered to exist. England has *done* much, and *paid* much to abolish

slavery. America had done much to suppress intemperance. Why should they not now and henceforth seek their own and each other's good, by kindly reciprocating counsel and reproof, touching their peculiar and cherished abominations? It was *our* duty and interest to imitate the wisdom, zeal, and perseverance of our transatlantic friends in the cause of *temperance*; and it was equally *their* duty and interest to follow our example by breaking every yoke, and setting the oppressed free. Should America send a Temperance Missionary to our shores, we would gladly hail him. (loud cheers). Neither brick-bats nor bludgeons would menace him. (cheers.) No gentlemen of "property and standing" would lie in wait to tar and feather him; (loud cheers) we would cherish and assist him, and love him the better for his bravery and boldness in the cause of our national honour and prosperity. We ask, in return, that our American brethren will bear with us while we earnestly labour in love to shew them the error of their way; that they will receive kindly our counsels and remonstrances; and should our missionary a *second* time place his feet upon their shores, permit him, unmolested, to publish deliverance to the captive, and the opening of the prison to them that are bound. Mr. Thompson referred in terms of satisfaction to the conduct of the *free* and apprenticed negroes in the British Colonies. In Antigua, where there was no apprenticeship to curse the negro, and prolong the despotic power of the master; where there had been an immediate transition from *slavery* to *freedom*, there had been undisturbed tranquillity since the 1st of August, 1834. The expense of cultivation has been diminished—the price of land and the value of estates greatly raised—the plantations generally had been more productive under the *new* than the *old* system—and such has been the order and peacefulness of the enfranchised population, that *not an alarm gun has been fired*, since the happy event which raised them from the condition of *chattels*, into the condition of *free* peasants. After glancing at the state of the other islands, and paying a well-merited tribute to Sir Lionel Smith, the noble-minded and humane Governor of Jamaica, Mr. Thompson proceeded to speak of the progress of the cause of abolition in the United States. A marvellous change had recently been effected in both Church and State. In many parts of the country, politicians were now not afraid to avow themselves friendly to the views of the abolitionists. Some decided abolitionists had been very recently elected to the Congress of the United States. The honest and enlightened yeomanry of the free States, were laying hold of sound Anti-Slavery principles, and asserting their right to discuss the question in all its bearings upon the interests of the nation. The pro-slavery press had ceased to feign contempt for the "fanatics." The Governor of Vermont was the President of an Anti-Slavery Society. The Governor of Pennsylvania had boldly denounced "*the base bowing of the knee to the dark spirit of slavery*," by which the free States had, during the previous year, disgraced themselves. President Jackson, in his late annual message, had discreetly refrained from abusing abolitionists, notwithstanding their greatly augmented numbers and energy. These were cheering signs. They betokened the speedy regeneration of public sentiment in the free States, and a vigorous, and ultimately victorious struggle, on the floor of Congress, for the abolition of slavery at the seat of Government, and the suppression of the internal slave traffic. The American Anti-Slavery Society had in the field about Seventy Lecturers. They were distributing, with unsparing liberality, their tracts and papers. What might not be expected, under the blessing of God, from such stupendous operations. He had not yet specified the movements in the Churches. They were *all* agitated.

Slavery was "the question of questions." Though at the South, Synods, and Presbyteries, and Conferences, had rendered themselves infamous, by their attempts to vindicate their filthy, cruel, and soul-murdering system, from the Bible; and many at the North, were cold, half-hearted, prejudiced, and opposed; yet in a multitude of churches and ecclesiastical assemblies, right ground had been taken, and the ministers of God had declared themselves the friends of immediate abolition. In nine or ten of the Colleges of the United States, there were flourishing and effective Anti-Slavery Societies, composed of educated and ardent young men, who from time to time would leave the halls of learning, to occupy the most important stations in the world, and who would give their influence, talents, and youthful energies, to the cause of the oppressed. (Loud Cheers.)

But, (said Mr. Thompson,) I cannot sit down without saying something more on the subject of Temperance. I always embrace with eagerness and great joy an opportunity of holding up to the admiration of my country, the example of America in the great work of delivering her land from the evil of drunkenness. Once, this evil prevailed as widely on the other side of the Atlantic, as it does at this time in the British Isles. There was a period, (says an eloquent American writer,) not many years ago, when drunkenness appeared to be spreading over the land, like an overwhelming deluge, threatening the destruction of our civil, religious, and political institutions; bearing along, upon its troubled waters, the shattered relics of domestic peace; broken hearts, and broken constitutions; the fallen dignity of man; the widow's staff; the last hope of the forlorn; the prop and stay of the hoary-headed father, and the mother's pride. If we had been authorized to expect a figurative, rather than a literal fulfilment of the promise, that the world should be destroyed by fire, we might have supposed, surrounded on all sides, as we were, by the fiery flood, that the day of devastation had arrived; and that the world was to be tried by the potential, if not by the actual cautery. The utmost efforts of man's ingenuity appeared inadequate to resist the impetuosity of the torrent. In this state of things the Temperance Pledge was invented, Societies were formed, opposition was met and conquered. The pulpit, the press, and the platform, were enlisted. Advocates were employed, and every justifiable means used to stem "the torrent:" and now, what do we behold?

The consumption of Ardent Spirits has been diminished more than one third! There are about Eight Thousand Temperance Societies! More than One Million Five Hundred Thousand have signed the Temperance Pledge! Twelve Thousand Drunkards have been reclaimed from their brutalizing habits! Four Thousand Distilleries have been dismantled! Seven Thousand, or Eight Thousand Dealers in Ardent Spirits, have relinquished their trade in those deadly drugs! One Thousand, or Twelve Hundred American Ships now navigate the seas with Temperate Crews, and the result is, an extraordinary diminution in the number of Shipwrecks! Temperance Steamboats, Temperance Hotels, and Temperance way-side Public Houses abound in every part of the country. Almost all the religious bodies in the United States, have, in their convocations, approved, and strongly recommended the cause of Temperance. The House of Representatives has not unfrequently been used for a Temperance Meeting. (Cheers.) How long will it be ere *the People's House* in this country is used for such purposes? (hear, hear,) Sure I am, that it has too often been used for purposes far less patriotic and benevolent. (Cheers.) Efforts partially successful have been used to abolish the use of Ardent Spirits in the

American army and navy. Most devoutly do I wish that this great object could be achieved amongst our own British soldiers and sailors. If we *must* have standing armies, and floating navies, let us do what we can to save the defenders of our country from the degradation and ruin which the use of intoxicating liquors produces. Could the Canteens in our barracks be shut up, and the other means of obtaining Ardent Spirits be cut off from our soldiers, the cruel and dehumanizing Cat might be banished for ever. (Cheers) It was most gratifying (Mr. Thompson continued,) to find men of the highest station and talents in the United States, devoting their influence and splendid abilities to the cause of Temperance. Did any seek to know the chief secret of the mighty and marvellous change effected in America, he would reply, "*There*, they have a temperance clergy; *here*, we have not. Let me be understood; I mean to maintain that at present our clergy do not generally countenance and support the temperance movement; hence the extreme difficulty of getting the people to perceive its importance. They naturally say;—"If the Temperance Society be such a good institution, why is it not supported by our minister? Why does he stand far away from the temperance agent, and the temperance platform?" Oh, my friends, could the ministers of our pure and holy religion be brought to throw their energies, and the weight of their sacred office and character into this cause, we should soon see a most delightful change in the habits of the people. If ministers would renounce the moderation cup—if they would bear their testimony against the sin of drunkenness, and the steps which lead to it—if they would demonstrate the harmony of this movement, with the other and higher instrumentalities for the deliverance of men from vice and crime, we should soon behold the best portion of every Christian church enlisted in the work. *Their* efforts would lead to the adoption of the temperance principle by multitudes of *others*, and thus we should soon have a host of pious labourers willing to penetrate the hiding places of our wretched inebriates, for the purpose of revealing to them the grand source of their misery; and we should also see the abandonment of those initiatory practices, which, in so many cases, lead from extreme moderation, and the possession of an unsullied reputation, to beastly excess, and infamy, and death. In America, you behold a temperance *clergy*. There, you hear nothing of the cant and nonsense so frequently uttered in this country, respecting the interference of this instrumentality with the province and work of the minister of religion. The ministers of religion there, have found that the Temperance Society neither supplants nor supersedes the duties of the pastor and preacher, but is the auxiliary and handmaid of every higher and holier agency. We only act the part of the wise friend or skillful physician, who, knowing the connection between the body and the mind, persuade the objects of their solicitude and care to abstain from every thing calculated to injure the health of either, to unfit them for the discharge of the weighty and solemn duties of rational and responsible beings, or which has a tendency to beget and foster habits incompatible with their own peace, and the full exertion of a sanctifying influence upon those around them. Nothing in America delighted me more than to perceive the consummate skill with which all that charms, adorns, or improves mankind, was pressed into the service of Temperance. I saw the loftiest eloquence, the sweetest music, the soundest philosophy, the purest science, the most scriptural theology, all consecrated to the cause of Temperance. On the platform of the splendid Convention might be seen Heads of Colleges, Senators, Ministers of all denominations, the Poet, the Chemist, the Physiologist, and the Philanthropist, all

bringing their hearts' best feelings, and the result of their severest investigations, as willing offerings to God and mankind on the altar of patriotism and benevolence; and holding in their hands a certificate, signed by three of their venerable Presidents, to the effect that the banishment of Ardent Spirits would promote "the good of their country and the world." If the meeting would permit, he (Mr. T.) would refer to the proceedings of the Annual Meeting of the New York State Temperance Society, 1836, as reported in the *American Temperance Intelligencer*, then in his hand. It was a truly splendid meeting; worthy the Empire state of the New World. He would not detain the meeting by reading a list of the eminent, holy, and gifted men, who attended as delegates from various parts of the State, and Societies beyond its confines; but to shew what had been effected by the State Association, he would read a short extract or two.

The Hon. Chancellor Walworth observed as follows: "The example of the friends of temperance since the organization of this society, has already wrought such a change in public sentiment in this State, that no one who values his reputation or the good opinion of the community in which he lives, is now the open advocate of the use of ardent spirits as a common drink, or of its manufacture or sale for that purpose."

The Report of the society, though brief, was a most important and encouraging document, reflecting the highest credit upon the Executive Committee, and their indefatigable chairman. A glance at the printing operations of the Society would shew what has been done in the way of circulating information by Tracts, Almanacs, and Papers.

The society had been established 7 years at its last anniversary.

"The number of publications issued by the Executive Committee as stated at the last annual meeting, was.....9,318,500

Since that time, to Feb. 1st, 1836, Recorder

and Extras.....1,258,668

Intelligencer and Extras.....1,243,050

Almanac, including 100,000 for seamen.. 755,000

Chipman's Report and other pamphlets..... 70,000

Other publications..... 80,000

————— 3,306,710

Total..... 12,625,210

Making the whole number of documents issued by the society, since its organization, twelve millions six hundred and twenty-five thousand, two hundred and ten, and during the past year, three millions, three hundred and six thousand, seven hundred and ten."

Look again at the munificence of the supporters of the society. The following were among the contributors to its funds.

Stephen Van Rensselaer, Albany 1,000 00 Dollars.

E. Corning, Albany..... 1,000 00

Charles Hoyt, New-York..... 1,000 00

Boorman & Johnstone, N. Y. 1,000 00

Anson Blake, do 1,000 00

John Jacob Astor, do 1,000 00

P. G. Stuyvesant, do 1,000 00

Samuel Ward, do 1,000 00

G. Smith, Peterboro, do 1,000 00

Board of Underwriters, do 1,400 00

Brown & Brothers, do } 750 00

remainder of their 1,000 }

Friend..... 5,000 00

Speaking of the progress of the cause the report has the following statement: "*Many farmers in all parts of the State who in previous years had dispensed with distilled intoxicating liquors, have this year, though the apples were abundant, abandoned the use and the manufacture of cider, and in so doing, have found a great advantage to health and happiness, as well as to their pecuniary interests; the feeding by apples of cattle and hogs being found much more advantageous to the farmer than the using them for cider, or sending them to the distillery.*"

From America we return to contemplate with bleeding hearts the condition of our own land. Whisky is the curse of Scotland. Whisky is the bane of Ireland. Gin and ales, and other intoxicating drinks, have given England an inglorious pre-eminence over the other nations of the world. The statistics of intemperance cannot be perused without the deepest horror and alarm. Think of three millions sterling expended every year in Scotland upon the one article of ardent spirits! Think of Ireland consuming fifteen millions of gallons of whisky every year, at a cost of six millions, three hundred thousand pounds! What a world of *crime*, and *misery*, and *madness*, is opened to the view of the reflecting mind, by the following article taken from an English Journal.

Annual Consumption of Intoxicating Liquors in England.—According to a late calculation, the consumption and cost of intoxicating liquors, in the United Kingdom, in one year, was as follows:—

	Quantity consumed.	Amo't of duty.	Probable cost.
British spirits	20,778,558 galls.	£4,975,444	£12,467,134
Foreign do.	5,147,602	3,331,276	5,085,928
Wine	5,965,542	1,775,955	4,474,156
Malt liquor....	422,886,912	5,196,947	28,192,460
Total....	454,778,614	15,279,622	50,219,678

The quantity of malt liquor is calculated from the quantity of malt (after deducting that which is used in distillation) for which duty is paid—supposing twelve gallons to be required to the bushel, and the whole averaging 4d. per quart. The duty upon malt liquor is calculated from the duty upon malt and hops. The *probable cost* of Foreign Spirits is calculated—Rum averaging 15s. per gallon, Brandy and Geneva 30s., all British spirits at 12s., and Wine at 15s. When the *licenses* and other taxes derived from the sale of intoxicating liquors are taken into account, the annual revenue from this source may be safely stated in round numbers at 16 *millions*.

He (Mr. Thompson) had been startled and affected by the following calculation:

Number of Drunkards.—There are, it is computed, in the United Kingdom, 600,000 drunkards. Suppose they were all to die to-day, and were to be buried side by side, in one continued line, allowing three feet for the width of each grave, and three feet between them. the line of graves would extend 6,818 miles! What efforts are too great to save these from a drunkard's grave, and to prevent the rising generation from supplying their places?

He would leave these facts to make their own appeal. The heart must be callous indeed that was not deeply affected by the demonstrations of the multiplied evils of intemperance. O Sirs, (exclaimed the speaker) could we, who are here assembled, and whose eyes are moistened by the tear of pity as we gaze upon the mingled mass of pauperism, and vice, and wretchedness around us,—could we—

"At midnight, when mankind are wrapt in sleep," annihilate every drop of intoxicating liquor in this land, the knowledge of the art of producing it, and the means of obtaining it from

other countries—would not to-morrow's dawn smile upon the commencement of a brighter and happier era than any the world has known since the angels sung their ardent symphony in the ears of the shepherds of Bethlehem? Would it not be the commencement of an era of restoration and renovation? Would not a few years witness the elevation of Scotland to a higher state of moral grandeur, and intellectual and physical power, than any she has known? Would not four-fifths of our dreary dungeons be depopulated?—the prey snatched from the gibbet?—the maniac delivered from his manacles?—our beggars become athletic artizans, and our poorhouses preaching stations? Yes, you know and feel it would be so. Up, then, to the rescue. We cannot, it is true, command the magician's wand; we possess not the power of working miracles; but we have acquired the secret of effecting great moral ends by VOLUNTARY ASSOCIATION, and the putting forth of moral energy. If the usages and customs of Scotland are against us; we must *oppose* them. We must *oppose pledge to pledge—combination to combination—moral force to moral force—argument to argument—usage to usage*,—and we shall ultimately explode those artful contrivances now unsuspectingly resorted to for the manufacture of harlots, pickpockets, burglars, maniacs, and suicides. Most unhesitatingly do I declare my belief, that the customs and usages which are considered hallowed by antiquity, and their supposed connection with *friendship, hospitality, and good fellowship*, are the grand originators of those after scenes of misery, and guilt, and ruin, which so many millions profess to deplore, but so few unite to prevent.

Mr. Thompson resumed his seat amidst long continued plaudits.

The recitation, “Mariter or the Slave,” was then given in a very superior manner by Mr. Campbell.

Rev. Mr. CAIRNS, in proposing the following resolution—That our fellow creatures in bondage, in every quarter of the globe, have strong claims on our commiseration and sympathy, and it is the duty of Christians of all denominations to unite in earnest and vigorous efforts for their deliverance, spoke as follows:—Mr. Chairman, I heartily rejoice in this opportunity of expressing our interest in that portion of the human family still held in debasing and distressing bondage: and I cordially join with you in honouring our distinguished guest, as the friend of the slave, and the advocate of the rights of man. I have read of a Howard, who, under the influence of christian principle, left his country and his home, and travelled far and wide, that he might ascertain the sorrows of the human heart, and lessen the miseries of the world. In the lowly dungeon, you might have found him speaking peace to the prisoner, and cheering him amidst his chains. In the fever wards of the hospital, you might have seen him sympathizing with the sick, and calling their attention to the Great Physician. In the recesses of the jail, you might have heard him kindly remonstrating with the wayward prodigal, and endeavouring to reclaim him to righteousness and peace. In the lowliest dwellings of the poorest and most neglected of the human race, he stood forth as a ministering angel; and when he retired, you might have seen these humble habitations lighted up with joy, and blessed with the substantial expressions of his christian benignity. I have read also of a Wilberforce, who, for nearly half a century, devoted the whole energies of his soul to the cause of the injured negro slave; and whose memory shall be held in endeared recollection, wherever human rights and liberties are duly valued. And I know that the name of our highly respected guest will be placed in the same list with the names of a Howard and a Wilberforce. Future generations, feeling as we do, and beholding more fully the results of his

labours, will admire and love him as a genuine philanthropist. They will speak with gratitude of the man who, in seeking emancipation for the slave, exposed himself to the knife of the assassin, and to the unbridled rage of those who, trampling on the personal, political, and religious rights of their fellow men, are justly charged with treason against God. Yes, Sir, I hesitate not to say, in presence of Mr. Thompson, that his active and unceasing efforts have given him a claim to the plaudits and the support of all who respect the real interests of the human race; and especially, among the ransomed sons of Ethiopia, who will enthusiastically speak of his name, and incorporate it with their leading songs of gladness. And what is of still greater importance, the efforts made by him under the influence of redeeming love, will receive a high reward in yon world of pure enjoyment—even a crown of life that shall endure, unsullied and permanent as the throne of God.

The resolution I have to propose, expresses our sympathy for the slave, and our sense of the obligation devolving upon us, in reference to his emancipation. Whether we think of his bodily sufferings, or the intellectual and moral degradation in which he is held, we have enough to rouse our sympathies in his behalf, and make us struggle for his deliverance. The extinction of slavery may be sought merely on political considerations; and, even in this respect, there is no enlightened statesman or philanthropist who would not say, Slavery is unjust, and it must cease, and cease for ever. What is it that gives man a right to traffic in the blood and bones of his fellow creature? Who gave him a license to buy and sell his fellow men as he would a horse or an ox? Is it because the colour of the negro's skin is somewhat different from that of the man who dares presumptuously to call him slave, that he is to be thus degraded and oppressed? Slavery is inconsistent with justice, and at variance with all the principles of good government. Every system of slavery, however modified in its details, is an abomination, involving incalculable crime and wretchedness. Wherever it is found it is the enemy of man. It

“Chains him, tasks him, and exacts his sweat
With stripes, that Mercy, with a bleeding heart,
Weeps, when she sees inflicted on a beast.”

It is the disgrace of any nation which tolerates it; but in America it is especially revolting: and the determination with which the horrid and abominable traffic in human flesh has been maintained in that country, has fixed a stain on their national glory, which all the waters of the wide Atlantic would not wash away. In the American Declaration of Independence, it is asserted that “all men are created equal; and that all are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.” And yet, in America, there is a system of slavery, far more abominable in its details, and murderous in its consequences, than is to be found in any other part of the earth! In all the slave systems of other nations, justice is outraged, and such cruelty perpetrated as to call aloud for retribution. But there is no spot under heaven, where the slaves are more defenceless, or more injuriously treated, than in the proud Republican States of the New World!

There are religious considerations, however, on which the extinction of slavery may be sought; and these, I believe, will most powerfully excite you to active indefatigable effort in behalf of the suffering bondsman. It is proper that we look at the political bearings of the subject: but, especially on religious grounds, must we try to strike off the manacles of the enslaved. They are the victims of a

system opposed to all the precepts of the Scriptures, and dishonouring to God, as the moral governor of the universe. They are not merely our fellow creatures, as "God hath made of one blood all nations of men;" but they may with us be heirs of glory: and, enjoying as we do the sweets of civil liberty, and the benefits of religion, we must leave nothing undone, that might tend to invest them with the rights of freemen, or inspire them with the feelings and the joys of christianity. We should think of them as men whom God made free, and whom no man has a right to debase or enslave. We should consider them as in need of the great salvation secured by him who came to preach deliverance to the captives; and then hasten to tell them of "the glorious liberty of the children of God." Yes, Sir, while we pity the poor slave in his bondage, and while we strive to free his body from the scourge and the chain of the oppressor, we must endeavour to elevate him to the honour and to the blessedness of those who know the gospel of peace.

In extending christianity throughout the earth, we are putting forth a mighty power, which shall sooner or later lay every system of slavery in ruins. Christianity and slavery cannot exist together. Wherever the principles of the gospel are in active operation, tyranny and oppression will disappear. Slavery, which degrades the negro, and debases and vitiates the negro's oppressor, will die under their influence: and, "the slave escaping from his brutalizing bondage, will be able to drop on his knee to thank heaven for its blessing, and to spring again to the earth, without a chain and without a master." Here then, Sir, is work for christians of every denomination, and I trust we shall all be found at our posts. We may have differences of sentiment in regard to other things, but here we have none. It is at once our privilege and our duty to disseminate the knowledge of Christ crucified, throughout the world. Mercy and justice call upon us to unite, in denouncing every system, by which man holds property in his fellow man, and tramples on the rights which God has given, as the sacred and unalienable rights of human nature. One of our poets has said,

"Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall."

And if "we have no slaves at home:—then, why abroad?" If British soil cannot be trodden by a slave, why should our dependencies be branded by the loathsome traffic, which entails a curse wherever it is carried on? And if our colonies are soon to be purged from the foul stain which was so long their sorrow, and our deep disgrace, shall we not feel, that we are citizens of the world, and that, in this character, we dare not cease to agitate, until slavery in all its forms, whether affecting the body or the mind, be completely and for ever abolished? It is not enough that

"Britannia, renowned o'er the waves,
For the hatred she ever has shown
To the black-sceptred rulers of slaves,
Resolves to have none of her own."

We must set ourselves against every system of oppression: we must especially denounce those execrable laws, by which so many of the negro race are held in bondage; and, uniting in this cause, our efforts must be crowned with success. If we were running merely in a race of fanaticism, following out some ideal plan, although connected with the most benevolent intentions, we might fail and be subjected to ridicule. But we take our stand on the word of God, and on the soundest reason, and the finest feelings of hu-

manity. We think of the poor slave as a brother ; and when we see him debased, degraded, scourged, and wronged in every point, can we help exclaiming, We must defend him, we must plead in his behalf ! In this matter we act beneath the arm, and under the blessing of God—anticipating the time when the chains shall be struck from the objects of our solicitude, and when, through the gospel, they shall be “ free indeed,” the possessors of a liberty

“ Which monarchs cannot grant, nor all the power
Of earth and hell confederate take away :
A liberty, which persecution, fraud,
Oppression, prisons, have no power to bind,
Which he who tastes can be enslaved no more.”

Our duty, Sir, is to look at slavery in all its hideousness ; and then, with our christian principles as our panoply for the battle, to go onwards in the march of Abolition, looking confidently for success. The atrocities that have uniformly marked the course of slavery cannot be concealed. The heart-rending scenes on the African coast, when the slave ship has gone forth with its hundreds, torn from their families and their home, and doomed to a life of slavery and oppression, cannot be forgotten. The piercing cries of mangled Ethiopia have entered the ears of the Lord of Sabaoth ; and inquisition must be made for blood. The oppression and the pains of millions already slaughtered cry aloud for retribution. The sufferings and the groans of millions still in bondage claim our commiseration ; while the march of public sentiment, and especially the movements of God in his providence and his church, encourage us to demand the entire annihilation of slavery !

There are no doubt many obstacles in the way of immediate and utter abolition ; but there are also facilities which we should not fail to improve. God has raised Britain to a high elevation among the nations of the earth ; and if from our sea-girt isle, the voice of the United British People go forth in the full thunder of indignation against slavery, where do the people dwell, who will dare to despise the moral influence of such an intimation ? Let the inhabitants of our towns and villages, who know well how to prize their own liberties, brand every system of slavery with their public deed of reprobation—and the tyrants of the earth will hear it—slaveholding America will hear it—the slaves in the various provinces will hear it—and they will re-echo it in the ears of their heartless masters, and tell them that they are determined to be free ! Let the christian population of Great Britain speak out, as they ought to do, and there is not a nation on the face of the earth, that will not be speedily employed, in taking measures for doing justice to those whose leading fault has been, that they have worn the complexion which God had given them ! Let the christian population of the globe speak out, as they are warranted to do, and they will hasten the period, when in every clime, the thrilling notes of liberty and gladness shall burst on the ear—when “ slavery” and “ despotism” shall exist only as terms expressive of what has been in the history of the world—and, when the Mighty One whose way is in the whirlwind, and who rideth on the storm, shall have swept away every government and dominion, that is not founded on justice, and maintained on the principle of that heavenly mandate, “ Whatsoever ye would that men should do unto you, do ye even so unto them !”

On rising to address the Meeting, and during the delivery of his speech, Mr. Cairns was warmly applauded.

WILLIAM HARDIE, jun. Esq. seconded the adoption of the Resolution, which was unanimously agreed to.

Rev. Mr. SOMERVILLE, Dumbarton, moved, That we rejoice in the success that has attended the efforts of the friends of immediate emancipation in America, and hope that their cause will soon be finally triumphant.—After the eloquent and magnificent address with which we have been favoured by Mr. Thompson, and the cheering facts which he has stated respecting the rapid progress of the anti-slavery cause in America, it is not necessary that I should say much in support of this motion. Mankind, Sir, form one great family. God has made of one blood all the nations of the earth. The division of nations is a conventional arrangement; and in the imposition of taxes, and all those matters which are strictly national, we are not to go beyond the boundaries within which the empire is confined. But in the exercise of those great principles and feelings which respect the whole human race, and which are above all conventional law, we are to disregard these boundaries, and to seek the welfare of all mankind. The display of what may be called national benevolence, and the influence which that is exerting upon surrounding countries, is one of the most delightful features of modern society. We all know the power which the bright example of a good man has upon those around him. The steady light of his intelligence, virtue, and piety, held up daily to the view of others, exerts upon them an exciting and moulding influence. It checks the vicious, and stimulates and encourages the virtuous. The same principle is applicable to nations, each of which has a peculiar character. When a people becomes distinguished for intelligence, sobriety, and virtue; and when their institutions, free and generous in their nature, are righteously administered, the name and the example of that people must have a commanding influence upon other nations. This influence may be put forth indirectly or more directly. It may operate indirectly: for as the public character of an eminent man conveys silently and powerfully reproof to the bad, and excitement to the good; so the deeds of an enlightened and virtuous people, published to the world, will gradually awaken in those that hear of them the desire of liberty, and induce them to reform their institutions, and make them more agreeable to the rights of man and the demands of advancing civilization. But this influence may be put forth more directly. It may be put forth in the way of friendly remonstrance and solemn expostulation. As one is not to suffer sin upon his brother, but is in anywise to reprove him, so the inhabitants of one country may, according to the great laws of humanity, justly and legitimately expostulate with another, and endeavour to prevail upon them to remove those things which are a stain upon our common nature. And be it remarked, Sir, that the people who refuse to exert this benevolent influence, or those who refuse to be affected by it, maintain the narrow and bigotted opinion, that our sympathies, and feelings, and operations, are to be confined within the spots which rivers and mountains mark out as the limits of kingdoms, and that we are to feel for and seek the good of those that dwell on this bank of the river, but dare not extend our sympathies and influence to those that dwell on the other. We plead not here, though we conceive that in certain cases we might safely do so, for one nation in its political capacity interfering with another in its political and independent capacity; but we plead for the rights of humanity—for the free and unfettered operation of benevolence—and for the lawfulness of one class of men exerting a moral and persuasive influence upon the minds and conduct of another. This species of public benevolence, or, if you will, of interference with the affairs of others, which is beginning to be developed in our times, and from the growing energy of which we anticipate the best results to our

world, is founded upon high and ancient principles. We have authority for it which the good will not controvert. What, Sir, is the dictate of that law which binds the whole family of man? It is, Thou shalt love thy neighbour as thyself. But who is our neighbour? Is it only the man who resides in the same town with us, or who is the subject of the same government? Dare we not extend this love to him who lives beyond the national boundary? What was the interpretation of this law which He gave, whose name and nature is love, and who, in his own conduct, exhibited an embodied example of perfect virtue? He adduced as the neighbour a stranger—a hated stranger—and gave as the fulfilment of this law the kindness done by a subject of one nation to a subject of another. And did the good Samaritan, when he saw the Jew lying in his blood, ask the permission of the Sanhedrim, the supreme court of the nation, to extend to him the hand of relief? Did he wait till that court should sanction his interference? No: he looked into his own heart, and he read there the fragment of a law higher than the authority of the Sanhedrim, and immediately he gave relief to his wounded neighbour: and the Judge of all said that he did right. And shall we, who know the command with which that parable is closed, “Go thou and do likewise,” wait for the sanction of the American Congress, before we express our sympathy for the enslaved sons of Africa, and attempt, by moral persuasion, to procure their liberty? The spirit of the gospel inculcates the same conduct. When the Saviour, the friend of man, was leaving this world, did he take the map of the earth, and command his disciples to respect the boundaries of nations? Did he say, go and disciple this people, but beware of crossing this line, and preaching the gospel among that people? No, Sir; his love embraced all kindreds of men, and he said, go ye into all the world, and preach the gospel to every creature. The world, then—the whole world, is the field in which our sympathies, our benevolence, and our love are to operate. Animated by these exalted principles and feelings, let us arise, and, with united voices, tell our brethren in America, that they should give freedom to their bondmen. Let us not take up the attitude of denunciation. Remembering our own guilt, let us beware of that. But let us tell them that we have repented of our sin; and, as an evidence of our repentance, that we have paid twenty millions for the freedom of our slaves. Let us calmly, affectionately, and earnestly remonstrate with them on the guilt and inconsistency of their conduct; let us intimate to them that there are thousands and millions in this country who, animated by the spirit of Mr. Thompson, and disposed to second his efforts, have resolved that they will not rest till slavery has been abolished in all parts of the earth. Let us say, that, as freemen, we feel ashamed of their conduct; that we feel that the cause of liberty—dear to both nations—is injured by their holding slaves, and that the bondage which exists among them is a fetter on the right hand of their strength. Let us tell them that there is much oppression and tyranny in other nations, and that we desire their aid in working out the freedom of the human race, but that we cannot call upon them to co-operate with us in this noble enterprise, till they have liberated their own slaves, and have sounded the Jubilee Trumpet of freedom through all their States. Oh, Sir, did that great nation, whose exertions in the cause of the gospel are so splendid and so meritorious, break and cast away for ever the fetters of thralldom, and embrace in the bosom of love her black and coloured subjects, what an energy would her appeals in behalf of freedom possess! Britain and America united in the cause of liberty and virtue, would soon achieve, by their moral influence and efforts, the emancipation of the world.

It appears, Sir, from that touching letter of the free coloured African, which Mr. Thompson read, that the free people of colour have Societies, the object of which is to pray for the freedom of their enslaved brethren. Let us unite with them in this. Let us surround the throne of mercy, and seek that the God of the families of the whole earth would, in his providence, burst the fetters of those in servitude, and make them go free. And as our prayers ascend to him, who holds in his hand the hearts of all men, and who turns them as he pleases, he will pour out in such measure the influences of that spirit, of whom it is said, that where the spirit of the Lord is, there is liberty; that by his transforming energy, the master may be freed from the dominion of fiery passions, and the slave from the bondage to which he is subjected, and both blessed with the liberty and the joy which Christ gives to the sons of God.

This address was listened to with intense interest, and elicited frequent and strong marks of approbation.

Rev. Mr. TALBOT seconded the motion:—While sitting here and listening to the eloquent speakers who have preceded me, I have been deeply impressed with the triumphs of Christianity, and could not but exclaim, "What hath God wrought!" The Christian religion inspires a tender, sympathizing, liberal, and affectionate spirit. In every age it has fed the hungry, and clothed the naked, and visited the sick, and redeemed the captive. It has put to shame the atrocities of the ancient popular amusements, and annihilated sanguinary rights, and abolished excruciating punishments, and brought *slavery* every where into dis-esteem, and in our West India colonies into disuse. It has even softened the ferocity of war, and, in a word, is seen constantly at work edging away oppression, and moving on towards the perfect triumph which avowedly it meditates—that of removing from the earth every woe which the inconsideration, or the selfishness, or the malignancy of man inflicts upon his fellows.

It was once beautifully remarked by an eminent minister at a public meeting held in the metropolis, "The genius of Christianity which is from God, like the solar fire, moves in a sphere peculiarly its own, far above earthly things; while it penetrates our mundane elements without being contaminated by them; it gives beauty and loveliness to every object and to every scene to which it imparts its life-giving energies, and over which it pours its celestial radiance."

Philosophers, Sir, would have us to believe, that so nicely is our earth balanced, that were but a fly to alight upon it from another sphere, it would disturb the harmony of its parts. Whether this be true or not, I will not take upon myself to say, but this I dare venture to affirm: Every thing is affected that is touched by the spirit of Christianity! It touches the hearts of proud men, and they become humble and docile as little children; it touches the hearts of sensual men, and they become chaste and heavenly; it touches the affections of covetous men, and they become liberal and munificent; it touches the hearts of revengeful men, and they become forgiving and loving. Nor do its triumphs end here; for, it touches the chain of caste, and it melts; it touches the idols of the heathen, and they fall to the ground, like Dagon before the ark of God; it touches the fetters of the slave, and they break in pieces; it touches the hearts of statesmen, and they stretch the shield of their protection over the defenceless and the oppressed; it touches the hearts of philanthropists, and they go forth, as in the instance of our distinguished guest, forsaking country, friends, and ease, to visit the prisons—raise the depressed—remember the neglected—bind up the wounds of the broken-hearted—reclaim the vicious, and set at liberty the captive. (loud cheering.)

Sir, God has done, and is doing a great work in the world; a

work which is already honourable and glorious, and which must be ultimately triumphant; for he "will work, and who shall let it?" But God ordinarily works by instruments. What is his creation less than a capacious reservoir of means, formed for his use, and ready at his will? All creatures are under his controul, and by a mysterious agency, all things serve his sovereign will. Man especially becomes in his hand an instrument of good to man. "I will bless thee, said God to Abraham, and thou shalt be a blessing." Never, Sir, was the verity of the doctrine contained in these words more universally credited, nor its influences more beneficially realized, than in the present day. God is blessing man, and man in return is seeking to become a blessing. Praying that success may attend the labours of the Society whose interests we are met to promote, I cordially second the resolution. (great cheering.)

Rev. Mr. MASSON from London, moved, That the address presented to Mr. Thompson, and the resolution agreed to, be communicated to the friends of the Immediate Abolition of Slavery in America.

The Rev. Mr. GARRET, late of Bloomsbury Chapel, Glasgow, in seconding the Motion, said,

Sir, I confess that my principal object in attending this Meeting, was to gaze on the intelligent countenance, and listen to the eloquent address of Mr. Thompson, your distinguished guest. Often have I heard of him by the hearing of the ear, but now mine eyes see for myself, and not for another. The half had not been told me. I rejoice to know, that the blessed cause which he has so justly espoused, is worthy the splendour of his genius, the variety of his bearing, and the holy ardour of his zeal! Slavery, we all know, is a system of unrighteousness. It robs man of liberty, his native birthright—defaces the image of God upon his soul—inflicts misery upon his body—conducts him to a premature grave—and frequently launches him into an awful eternity. Amongst the many plans which have been adopted to destroy this cruel and unjust system, is that of persevering prayer.

The whole machinery of Anti-Slavery operations will not, cannot work, without prayer for the divine blessing. All events are under the eye and government of God, and although he frequently permits *evil* to exist, it is his revealed will, that *evil*, in whatever aspect it presents itself, should be utterly destroyed. Slavery is an *evil* of the greatest magnitude. Pray then for its abolition. Let us all unite this night, in the following petition, dictated, I am certain, by the Spirit of God.

"In answer to ten thousand prayers,
Thou pardoning God descend,
Number the slaves with salvation's heirs,
Their sins and *slavery* end."

I know not in what language to express the great pleasure I have experienced on this interesting occasion. I rejoice to see myself surrounded by the friends of Temperance. To them I would say, go on and prosper. Your cause is good, your object is benevolent, and you shall in nowise lose your reward. A landlord recently called out to a Temperance man at Backlain, "Why, you are looking yellow with your abstinence." "Yes," said the man, putting his hand into his pocket, and pulling out some sovereigns, "and my pocket is looking *yellow* too." The spirited and able address which has just been presented to Mr. Thompson, and to which we all listened with so much interest and profound attention, reflects great credit on the intelligence, zeal, and gratitude, of the illustrious Temperate Juveniles from whom it emanated. With them, I unite

in uttering my warmest and sincere thanks to you, Mr. Thompson, for the argumentative and eloquent address with which you have favoured us this evening. May your valuable life be prolonged to plead the cause of suffering and long neglected humanity. Sir, I hesitate not to say, that the abolition of slavery is an object worthy of all the intelligence, eloquence, and zeal, with which you have so successfully advocated its claims, and illustrated its principles. I am certain, this highly respectable meeting is capable of appreciating the motives by which you have been induced to take so prominent a part in the destruction of a system which Dr. Clarke once stated to be blasted at both ends, and which has the curse of God in its centre ! (Cheers.)

Amidst all the storms of persecution by which you are assailed, remember that your enterprise of mercy shall prosper. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm cxxvi. 5, 6.

Sir, you have gone forth weeping, bearing the precious seed of civil and religious freedom—the seed of justice, of religion, of humanity, has been sown in America, and in almost every part of the world—it has been anointed by prayer, watered by the tears of God's people, on the shrine of divine grace—and the time is not far distant when you, Sir, shall return to Zion with songs of triumph, rejoicing, bringing your sheaves with you. O what an interesting sight that will be ! the Negro, the African's friend, returning to Zion, bringing under his extended arm of mercy, a number of black and precious sheaves ! Angels shall welcome you and them to the abode of perfect freedom and blessedness, where all distinction of complexion and caste is lost in the splendour and glory of the "King of kings, and Lord of lords."

Sir, I bid you farewell in the Lord, and commit you and Mrs. Thompson to the care of heaven. Your name and exertions are still dear to our hearts, and as long as you continue to "walk by the same rule, and mind the same things," I will say in behalf of this Meeting, and especially Friends of the Youths' Temperance Society,

"Forget thee, Thompson, no not yet ;
For pleasing is the pensive debt
Which memory owes to thee ;
Not out of mind, when out of sight.
While retribution claims her right,
And friendship can afford delight,
From all such fears be free !" (great cheering)

PROVOST HARDIE moved the thanks of the Meeting to Mr. Boyd, for his able and efficient conduct in the Chair. In the course of his remarks, he made a very impressive appeal on behalf of the oppressed negro, and narrated a very touching anecdote illustrative of their character, when renewed by Divine grace.

MR. THOMPSON seconded the motion, which was warmly responded to by the Meeting.

Rev. Mr. CAIRNS proposed the thanks of the Meeting to Mr. Thompson, for honouring them with his presence, and for his eloquent address, which was carried by acclamation.

WILLIAM HARDIE, jun. Esq. proposed a vote of thanks to the Stewards. Mr. M'Nicol, in a very neat speech, acknowledged the honour.

Rev. Mr. GARRET moved, That the Meeting testify their respect to Mrs. Thompson and Family, by three rounds of applause. The whole audience, standing, enthusiastically concurred in the proposition.

Being now near twelve, the Company separated, after the blessing had been pronounced by the Rev. Mr. Boyd. The whole proceedings were of a highly interesting and delightful character. At no Soiree here has the interest been so well sustained, or the arrangements given such general satisfaction. During the course of the evening, Bennie's excellent Band performed some of their favourite Airs, and the Company were regaled with services of Tarts, Fruits, &c.

APPENDIX.

PAISLEY, 23d Jan. 1836.

A PUBLIC Meeting of the inhabitants of Paisley, convened by the Emancipation Society, was held this evening in the High Church.

PROVOST HARDIE in the chair.

GEORGE THOMPSON, Esq. delivered a most eloquent and talented address on American Slavery. The church, capable of containing 2000, was full, and the able Lecturer was listened to with the deepest attention, and was enthusiastically applauded. After the address, the Rev. Mr. M'Nair of the Abbey Church, moved, That the thanks of the meeting be given to Mr. Thompson, which was carried by acclamation. The Rev. Mr. Boyd, of the United Secession Congregation, George Street, moved that a faithful remonstrance with our American brethren be adopted and published on the subject of Slavery. Thomas Watson, Jun. Esq. seconded the motion, with the addition that the Remonstrance be sent in the name of the large and respectable meeting now assembled. This was unanimously agreed to.

In accordance with the above resolution, the following Remonstrance is respectfully submitted to the consideration of our American brethren.

REMONSTRANCE.

CHRISTIAN BRETHREN,

In addressing you on the subject of slavery, we beg most distinctly to assure you that we do so in no spirit of pride or assumed superiority; but with respect and affection, as persons professing the same common faith, and avowing obedience to the same Lord and Master; and we should certainly not have troubled you with any communication on such a subject, had we been able to reconcile silence regarding it, with those duties which we owe you as brethren, in whom we dare not see sin without rebuking it; or with those obligations under which we all lie, to observe the injunctions of the Saviour, and to take heed, that, as far as we can, these injunctions be observed also by others.

It has been reported to us by persons who have travelled in your country, and their statements have been fully confirmed by works descriptive of America, that have issued from the press on both sides of the Atlantic, that, of the *Thirteen Millions* of inhabitants in the United States, there are no fewer than *Two Millions and a half* of slaves, who have been deprived of that liberty which by God's gift belongs naturally to every human being, and of which no man has a right to deprive his brother, unless he has forfeited it, by conduct destructive of the peace, and inimical to the welfare of society. And we are informed by one of your own judges, that these slaves are generally considered and treated as little superior to the brute creation. That they are regarded by your laws as the mere personal *goods or chattels* of the individuals who may own them—are declared inca-

pable of possessing property—their children may be torn from them whenever their master pleases, and sold by him into perpetual servitude—that these slaves are herded together like cattle, and goaded on to their profitless, because unrewarded labour, by the whips of their task-masters; and are, in short, treated as if they were the reverse of immortal beings, destined equally with their masters to the enjoyment of salvation, and to honour and glory, in those realms of happiness which are beyond the confines of the grave.

Now, if this, dear brethren, be, as we have reason to believe, a true and correct account of the slavery which exists among you, we would wish most affectionately, but honestly, to expostulate with you as to its continuance; and you will permit us to say, that our conscientious belief is, that as Christians, you cannot, without guilt, engage in or sanction a system so utterly at variance with the whole spirit of the gospel—a system which gives man a power that God has not given him, to make merchandise of his brother—to rob him of his freedom—to steal away from him his child, and to break up at pleasure all those social relations and obligations which God has established for the comfort and the happiness of his intelligent creatures: all which is in direct and flagrant violation of the two great gospel rules which Christ himself has laid down for the conduct of his followers. “Thou shalt love thy neighbour as thyself,” and “Whatsoever ye would that men should do unto you, do ye even so to them.”

We believe also, brethren, that the system of slavery which exists in your country is utterly inconsistent with the principle of your civil constitution. In the original Declaration of American Independence, it is expressly affirmed “That all men are created equal—that they are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness;” which statements all of you, we presume, approve, and in token thereof have subscribed. But is it not, we would ask, exceedingly inconsistent to hold such a principle in theory, and yet violate it in practice? To avow, in the face of the world, that all men are created equal, and yet make the mere colour of the skin a ground of inequality—to maintain before high Heaven, that God has endowed all men with *liberty* as an inalienable right, and yet deprive *two millions and a half* of human beings of its enjoyment, are, at least to us, contradictions so palpable and so unworthy of the character of your country, that we must entreat you, as freemen, and especially as Americans, either to cancel such statements from your national charter, or annihilate for ever a system which thus belies your national faith and national integrity.

But what has chiefly excited our astonishment and regret, is the fact, that a system so unjust, unscriptural, and revolting as slavery, is abetted and encouraged by many of the ministers, office-bearers, and members of your various churches, without subjection to christian censure or discipline for conduct so improper and unbecoming. Nay, it has been stated to us, that among your church members, and ministers of the gospel, there are to be found proprietors of, and even dealers in slaves; and we have seen, with humiliation and sorrow, some of your ecclesiastical bodies, such as Presbyteries, Synods, and conferences, attempting to defend these monstrous practices, and to pervert the very statements of the inspired word, in order that the dealers in slaves may be shielded from deserved dishonour and detestation, and that slavery itself may be continued to disgrace and to stain most foully your national honour.

We have heard also, that in some of your churches, the prejudice against colour prevails to such an extent, that the white and the dark hued children of the same Almighty Father are not permitted

to worship in the same place, but are separated from each other into different allotments; and that in some instances, the master and the slave are not suffered to sit down simultaneously at the same communion table, to commemorate the love of him who died to reconcile man to his Lord, and men to one another, and who, in the bestowal of his blessing, equally receives and saves all who come to him, no matter what their previous character, their colour, or their clime.

And is it really true, dear brethren, that "these things are so?" That opinions such as those above stated are held by many of your number, and that practices so abhorrent to every principle of humanity and religion are perpetrated by professed disciples of the meek and lowly Jesus? Suffer us, in affection and in love, to expostulate with you on this subject, and to beseech you, by the duty which you owe to the law of God, which describes the stealing and resetting of a man to be equally capital offences in his sight—by your obedience to the commands of Christ, and by the love which he has bound you to exhibit to your fellow men, to wash, as Christians, your hands free of all participation in such opinions and such practices. For your duty to yourselves, and to your religious principles—your attachment to the precepts of eternal justice—the love which you bear to your native country—and the desire you have to see her great, and prosperous, and happy, all urge you to "loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to take away from the midst of you the yoke and the putting forth of the finger." The existence of slavery among you is in our estimation a foul blot upon your national character, and a crying disgrace to the Christian Churches of your land; and never till it has been completely annihilated, will your great and rising country assume honourably that high place in the scale of nations which we believe her destined by divine providence to occupy; and never, till slavery is abolished, will your Christianity appear as it ought to do, "fair as the sun, unsullied as the moon, and terrible as a bannered host."

In conclusion, we would just remark, dear brethren, that although you may refuse attention to, or compliance with the brotherly appeals which in this remonstrance we have addressed to you, we have only been discharging our duty to God, to the church, to ourselves, and to you; and we would wish affectionately to remind you, that although christian men may *now* refuse to do justice to their coloured brethren, there is a time coming when that God who heareth the groanings of the prisoner, and pitieth the sufferings of the distressed, will vindicate his own law from violation, and prove to the satisfaction of the universe, that the mere circumstance of country or of colour, does neither warrant any human being to oppress his brother, or expose any to oppression and contempt.

In name, and by authority of the Paisley Emancipation Society,

JOHN BOYD, }
JOHN HENDERSON, } *Secretaries.*

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